WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. XI.—No. 10. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 17, 1834. Whole No. 528.

Rev. JOHN F. COONS, Editor.

TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞*All letters and communications must be addressed to the Publisher*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates

LEXINGTON:
WEDNESDAY, *SEPTEMBER* 17, 1834.

For the Western Luminary.

MR. EDITOR—As the *Act and Testimony*, is an important document, and likely to excite a general interest throughout the Presbyterian Church, you will permit me, through the Luminary, to unite with brother Hall, in giving my opinion also, with respect to it, by answering the following queries.

Are the signers of the instrument of sufficient respectability to claim the attention of the Church?

Are the evidences of prevailing error, sufficiently strong to justify the *Act and Testimony?*

Is the *crisis* such, as to make it the duty of of the Presbyterian Church, in some form or other, to make a public profession of its determination to adhere, strictly, to the standards of the Church?

1st. Are the signers of the instrument of sufficient respectability to claim the attention of the Church? In answer to this, we have only one remark to make. Let any person glance his eye over the names that signed the *Act and Testimony*, and those since added, and he will see that they are among the most distinguished men in the Church. There is the name of Dr. Green, who had a principal agency in forming the constitution of the Church, and who has borne a distinguished part in all its adjudications for more than half a century —whose praise has been in all the churches; and who sustains the same relation to the church, that Madison now does to the State. Would such a man as Dr. Green and others, who could have no *sinister purposes to* effect, send forth such a paper as the *Act and Testimony*, merely for the purpose of slander, when there was no cause for alarm? Reader, you will not believe it. You will not let the cry of *slander, slander*, lull you into security, and prevent you from inquiring earnestly, whether there is cause for alarm or not.

2d. Had the signers of the *Act and Testimony*, and has the Church sufficient evidence to be alarmed for the purity of her doctrine, and discipline? That there was sufficient ground for alarm, the evidence is so abundant, that our limits will permit only a reference to some general facts. Is it not known by every Presbyterian from Maine to Mexico, that for years past, *Old and New School* have designated two parties in the Church? Has it ever been known, in the history of man, that partizan names have been given, without some cause? Had all the church moved on in the same good old way, without any real or supposed innovation, would the name of *New School*, have ever designated a party? Does the appellation of *Whig* and *Tory*, designate a party, in Europe, and lately in America, without a cause? Nobody will suppose it. Again, have not distinguished Synods, Presbyteries, and individuals, with one voice, presented to the supreme judicature of the Church, their *complaints and remonstrances* against innovations and errors in the Church? And I will add, and I feel mortified in doing so, have not the judicatories of other churches, warned by solemn resolutions, their churches to beware of the errors prevailing in the Presbyterian Church? Has all this intelligence, and purity, and love for the Church, been entirely mistaken, and raised a *false alarm?* It cannot be. But once more. Have judicatories been entirely mistaken in supposed errors, in books, and sermons, published by Presbyterian preachers? Has all the controversy with which the Church has been disturbed, arising out of such publications, been nothing but *imagination?* Witness the case of Barnes. And permit me, Mr. Editor, to give a full statement of this *memorable case*, to correct an error, into which a late writer in the Luminary has fallen, by a reference to this case. The impression which he wishes to make, is, that the Philadelphia Presbytery refused to receive Mr. Barnes, without ing any just cause; and thus to cast an odium upon them, as attempting to deprive a congregation of its right to call a minister. The author either was ignorant of one material fact in the case, or suppressed it through design, for an unworthy purpose. The simple statement of the facts in the case of Barnes is this. The first congregation of Philadelphia presented a call to Mr. Barnes to be their Pastor, who belonged to a different Presbytery. He received a dismission from the Presbytery to which he belonged, to join the Presbytery of Philadelphia. He had previously published a sermon, in which the members of the Presbytery of Philadelphia saw *essential errors.* As conscientious men, sworn to preserve the purity of the Church, they demurred against receiving him upon the certificate of dismission, until he would satisfy them, by an examination, as to the supposed errors. He refused to give this satisfaction to their just and reasonable demand. This *simple fact*, gave rise to all that difficulty which arose out of this case; and has for years so agitated and disturbed the Church. Had Mr. Barnes, submitted to his *brethren in the Lord*, and gave them, in a brotherly way, that explanation, which it took him and Dr. Ely, afterwards months to give to the public, in the *newspapers*—all would have been peace. But he, and his counsellors, thought differently—*and behold how great a matter a little fire kindleth.* For out of *this case*, arose the *Elective affinity* business, and those acts, which are complained of as *unconstitutional.* Now, let any person look over this whole ground, and view all the particulars involved in it, and then say, whether there have not been innovations in doctrine and discipline, transpiring for years in the Church, which gave *just ground for alarm.* But grant, as contended by some, that all this has arisen from *metaphysical speculations and new phraseology;* and that after a labored explanation, there is, in reality, no difference of opinion. And will the church, suffer itself to be convulsed in this way, without eatering its solemn protest? Surely not. A minister of the Gospel ought never to be permitted to use an *unusual phraseology*, which appears directly to impugn the doctrines of the *Confession of Faith*; and will take another sermon to explain his meaning, and shew that he is not a *heretic.*

3d. Is the present crisis such as to make it the duty of the church in some form or other, to make a public profession of her determination, strictly to adhere to the *standards of the Church?* The government of the Presbyterian Church is popular, or republican. In this respect, it is analagous to our civil government. And as the experiment is now making in America, whether civil government can be popular, and yet exist; so is it in the Church. It is a fact worthy of notice, that it is a moment of *trembling solicitude*, with regard to the experiment, in both the one and the other. How do *civilians* act, when *constitutional rights* are endangered? Why they endeavour to rouse the public mind to a sense of their danger, and their rights, by conventions, public meetings, legislatures, and by solemn resolutions, to maintain these rights, at every hazard, against encroachment. And is there any other way, by which *Republican Presbyterians* can maintain their religious rights, in opposition to *disorganizing Demagogues*, than by rallying around the *standards of the Church*, and by public and solemn resolutions, professing their attachment to them, and their determination to maintain their purity? If the present *crisis* then, is such as to excite alarm;—if there are innovations abroad in any section of the Presbyterian Church, then let sessions, and Presbyteries, and Synods, by a *solemn Act and Testimony*, in some form, resolve, to maintain the doctrines and discipline of the church in their purity. But I do not argue this question merely on the principles of *human policy*—it is founded upon the authority of God's word. *Be ready to give to every man a reason for the hope that is within you.* This is a divine command?

Myself and session, have entered our *solemn protest* against the errors specified in the *Act and Testimony*, and we are ready to do it in Presbytery, and Synod, or any where, when called upon, and shall I say, by the help of God, at the stake. If there are none of those errors among us, which I verily hope is the case, then let our ministers and elders, and private members, if they choose, and sessions, and Presbytery and Synod avow it by solemn resolutions, and *we are clear of the slander*, if it is a slander on the Presbyterian Church, as some say.

The history of God's dealings with the Jews, under the *Theocracy*, furnishes us with important instruction, how the Church ought to act to preserve its purity, and I think is a complete justification of the plan suggested by the *Act and Testimony.* How often did God, through the officers he had appointed, call upon his Church, to renew their covenant vows, and protest against error. As in the case of Moses, Joshua, the Judges and Kings, we witness the greatest reformations following their *solemn protests and professions.* How did the Apostles direct the *Christian Church* to preserve its purity? By covenanting with God—*contending earnestly for the faith—protesting against error, and separating themselves from obstinate heretics.* And what gave rise to, and has maintained in the Church, Creeds and Confessions, and Formulas, and covenants, but a *protest against error*, and a means of preserving the *purity of the Church.* And pray what will avail the standards of our beloved Church, if she is not ready at all times, to protest against innovations in her doctrine and discipline; and zealous to preserve her purity? How much more consistent with the *spirit of the Bible*, and *the character of true watchmen*, would those *dear brethren* act, were they using their breath and ingenuity in writing, to wake up the Church to a sense of her danger, than crying out against their brethren, *slander, slander, peace, peace, all is well.* How often has a faithful watchman, found it necessary to raise a false alarm, to wake up those he was set to guard, when he found they had fallen into too great security. I don't say that a *christian watchman* should adopt a stratagem of this kind. I go upon the presumption that there is cause sufficient, at least, to sound *alarm, and waken up the Church.* It ought to be engraven upon the heart of the Church, as with a diamond—that her first, and highest object, is to preserve her purity, and secondly, her peace. For the *wisdom from above, is first pure, then peaceable.*

Permit me to suggest (for I have already exceeded my limits,) a few considerations, which to my mind, would render a standing miracle necessary, to preserve the purity of the Presbyterian Church, unless she is ever watchful to *guard her standards.*

1. Her wide extent, from Maine to Mexico, and from the Atlantic to the Rocky Mountains, embracing all the sectional variety of habits, manners, and casts of character, not only of America, but the world.

2. She has opened her communion to all denominations, who profess to hold the essentials of religion.

3. She has opened a correspondence in the deliberations of her *supreme court*, with almost all the reformed churches of Europe, and America.

4. She has (it is to be feared) received into communion, through revivals, and protracted meetings mismanaged, a great influx of uneducated, untrained, undisciplined and ungodly members.

5. She is continually receiving into communion with her, both ministers and private members, whose habits, mode of thinking, early associations and predilections, have been in favor of a form of government, different from her own.

6. Clergyman, licensed and ordained in sister churches, sent out as missionaries by *voluntary associations*, over which she has no control, are located in her bounds, and preaching to her churches.

7. Agents from all the benevolent societies are passing and re-passing, crossing and re-crossing each other, through all the extent of her boundary; and have the best opportunity of instilling all their peculiarities, if they have any.

8. To all of which add, the impulse that is given to the public mind, by *the all-absorbing enterprise of the day*; by which the church is strongly tempted to secure *unity of effort*, to overlook, as subordinate matters, the *order of God's house.*

By a single glance at the state of the Presbyterian church, it must be evident that its union, purity and peace, is not to be maintained without the greatest watchfulness and the most *rigid adherence to her standards.* I will now conclude by suggesting the following rules.

1. Let sessions be particular not to receive into their communion unqualified members, and discipline the disorderly.

2. Let presbyteries be careful not to license & ordain, insufficient men, or those unsound in the faith: be particular in judging of the *qualifications of foreign ministers* who apply, to form a connexion with them. To discipline any clergyman who preaches in their bounds, by *phraseology or otherwise*, sentiments contrary to the *Confession of Faith*—to be careful to send, as commissioners to the General Assembly, such men as will fairly represent them.

3. Let synods be particular in seeing that presbyteries do their duty, in preserving the order of God's house. R. STUART.

For the Western Luminary.

It has heretofore been contended that the General Assembly had power to erect the elective affinity Presbytery of Philadelphia, because the form of government gave them the power of superintending the affairs of the whole church. A writer in the Luminary who signs himself "A Subscriber" now contends that they had the power, because it was their duty to promote the *peace* of the church. If they may under color of promoting the peace of the church exercise a power not granted by the constitution, then their power is unlimited. Only say it is for the peace of the church, and they may do any, and every act that seems good in their own eyes, and there will be no constitution but their will and pleasure Butit can never be for the peace of the church to violate its constitution. Of this fact the case before us is conclusive evidence; it brought not peace, but contention and litigation. At least six questions growing out of it, were before the last Assembly, and a few more such acts of peace will make their sessions approach in length to the sessions of Congress. It has also been contended that the General Assembly had a *divine right* to constitute this presbytery, and "A SUBSCRIBER" seems to be of this opinion. He says that all the authority of church officers is derived from Christ and perpetuated through his ministers—that church officers are his officers, by him commissioned. This may be true; but I have supposed that the *people* had something to do with presbyterian church government; that all church power was exercised "in the way of representation by delegated authority;" that al church officers were appointed by the church, and accountable to it for their official and moral conduct, that at least the Elders, who form a large majority of church rulers, "are the representatives of the people, chosen by them." So says the form of government: and that the authority exercised by them is "exercised through them by their constituents, in whose name and by whose authority they act in all that they do." So said the General Assembly of 1830. If it be wrong to violate the constitution of the church, no minister has a *divine right* to do it. The doctrine of elective affinity if carried out, will destroy the church, and the question now is, shall it be sustained, or the constitution; for they are contrary to each other, and cannot stand together.

"A Subscriber" seems to intimate, what has been stated elsewhere, that because the evils complained of do not exist in our immediate neighborhood, it is improper to say any thing about them. Is this correct? Would it be wrong for every citizen of the United States to lift up his voice against the late outrages upon law and order, committed in New-York, Philadelphia, and the neighborhood of Boston? Is it not the duty of every one to use all lawful means to prevent their recurrence? are none interested but the inhabitants of those places? shall all others be told it is none of your business, do not disturb the peace of society by saying any thing about it? and that there are only "three parties" the constituted authorities, the mobs, and the victims!—Our church is one, and whatever affects one part affects every part. The acts violating the constitution are precedents, which soon become laws, which may be applied to us, and when errors are received in one part they spread like leaven through the whole lump. It is the solemn duty of all to guard the purity of the church to prevent the introduction of errors and to correct them when introduced. Blind, depraved man is prone to error. Very soon after the apostles had rested from their labors, the churches which they had planted were corrupted, and in a few centuries scarcely a trace of our pure and holy religion could be found; the man of sin reigned over christendom. In less than three centuries after the death of Luther and Calvin, infidelity was taught in the theological schools of Germany, and Socinianism preached in all the pulpits of Geneva; and in our own country, in the pulpits of the Puritan pilgrims, their doctrines are ridiculed, the Saviour robbed of his crown, and heartless Unitarianism inculcated. That fundemental errors exist in a church in close correspondence with ours, and from which we are every day receiving ministers and members, none, I believe, have ventured to deny. That they are held by some in our church was not denied in the last General Assembly, when the subject was before them; and when the resolution offered by W. Jennings was pending, one member, a Doctor of Divinity, declared, that if the doctrines specified were heresy, so worshipped he the God of his fathers.

This contest is not about trivial matters, mere shades of difference, but there are involved fundamental doctrines, the very vitals of religion. The evils complained of are clearly specified in the Act and Testimony. Read that paper, and say, whether they are not of fearful importance. But there are some here who deny the existence of the errors there enumerated, and say that the ministers and elders who signed it, are "slanderers of their brethren." One of the signers is the father of our church, the only survivor of that honored body who formed its constitution. But the venerable Doctor Green is called a slanderer. Three of the signers are Kentuckians, men without reproach, who are ornaments to the church and to society. But Messrs. Robert J. Breckinridge, Daniel B. Price, and William L. Breckinridge are called slanderers. I would say to those who make this charge, that they should reflect, that where these brethren are known, and they are extensively known, the man who charges them with slandering their brethren, may be himself regarded as a slanderer. To make such charges is no new thing. When Dr. Holly came to Kentucky, he preached in different places. The newspapers said his sermons were orthodox; and although it was well known by many that he was a Unitarian, it was denied, and for saying so, the lamented McFarland and others were called slanderers. When Mr. Alexander Campbell first came here, he was as orthodox as the Philadelphia confession of faith itself; he only explained some doctrines a little differently from the usual mode, and those who opposed his errors, were called slanderers. We all know the result.

I believe that suspicion rarely attaches to a minister without a cause. Every time he preaches he has an opportunity of removing it, and it is hardly possible that unjust suspicions could long rest upon any man who has the openness and candor of such men as N. H. Hall, and who will come out like them fairly and fully in the light of day. To manifest extreme sensitiveness, and get into an ill humor at the bare mention of errors, is, believe me, no evidence of a man's soundness in the faith. Conscious rectitude shrinks not from investigation.

Now if every minister, Presbytery, Synod and the General Assembly would come out and say of the evils enumerated in the Act and Testimony, just what Brother Hall has said, and then do what they say, the church would soon be delivered from those who do not hold its doctrines, and who are now disturbing its harmony; and there would be peace, blessed peace in all its borders. Only let them declare that they give to that part of the Act and Testimony which "regards doctrines," their "unqualified approbation;" let them declare that the errors enumerated in that paper, are indeed errors, and that those who hold them should "be arraigned before the proper tribunal without delay." That they should not be borne with, "no not for an hour:" let them renounce "the doctrines of elective affinity" and declare that they are resolved to administer the government of the church according to its constitution; and then let them act according to those declarations; and all the "alarm and confusion," the 'real fearful and tangible evils,' and the "arrows and firebrands of death" will flee away; and confidence, union and brotherly love be restored, and there be nothing to hurt or destroy in all our churches. And will not those who profess to value peace so highly do this? Because some men will remain sinners, is no good reason why ministers should not warn sinners from the pulpit; in like manner because some men will continue to hold errors, is no good reason why the church should not "warn and bear testimony against error in doctrine." Some may regard the warning. And so important was it thought by the framers of the constitution for the church to do so, that the power was expressly given to the General Assembly; and they have exercised it at almost every session from the beginning. If it be wrong to exercise this power, why was it granted? I think it must be evident that the evils of which complaint is made, are not trifles light as air; but that the purity, peace and prosperity of the church, indeed its very existence may depend upon the issue of the present contest. Now if brethren do in truth ardently wish for peace, and really believe that the errors specified, are errors, will it not be passing strange if they shall refuse to say so; when by saying so, they will make peace to flow down as a river, and may save the church from being rent in twain? But we shall see. "By their fruits ye shall know them."

A RULING ELDER.

Paul had *three* wishes, and they were all about Christ: that he might be *found* in Christ, that he might be *with* Christ, and that he might *magnify* Christ.

For the Western Luminary.

The subject of the "Act and Testimony" is going the rounds, in the religious journals of the day. "Behold how great a matter, a little fire kindleth!" This Act and Testimony, in itself, must be considered a very little matter; except in one view of the subject; and behold what a great flame it is desired it shall kindle! It was got up, by a few anti-voluntary association men at Philadelphia last spring. Yes, by the very men who have raised their warning voice through the length and breadth of the land against voluntary associations;—who have written, preached, prayed, argued, wept, and abused their own dear brethren, on account of these associations; declaring, that they were anti-Presbyterian, subversive of the principles and discipline of the church. They warned the churches against them by all that was sacred and awful. The General Assembly was every thing, and no institution or society which was not under the care and responsible to the Assembly, was to be aided. But "circumstances alter cases." The majority of the General Assembly will not submit to the minority; the majority think, according to our Book, they have a right to decide all questions which may be legally before them, and act accordingly. The minority determine very deliberately that they will not submit; they, therefore, form themselves into a voluntary association, throw out from this irresponsible body, a fire-brand into the churches, and that it may have the effect, to awaken and alarm the unsuspecting, they hitch to this Act and Testimony, a string of errors, as black as the imagination of man could conceive of, not one of which is held, or believed by any minister or elder, perhaps, in the Valley of the Mississippi, and all this too for *the good of the church.* This same irresponsible, voluntary association have called a convention, to meet at Pittsburgh, previous to the meeting of the next General Assembly, and for what? Would you have believed it? It is to enter voluntarily into measures to defeat the wishes, intentions and purposes of a majority of the church, or to separate from them.

Those good brethren, can favour voluntary associations or not, just according to their own peculiar predilictions, *and are always right*, for the most obvious reason, they are *the true interpreters* of the scriptures and the standards of the church, and every man who will not go with them against the voluntary associations, that they do not like, is a heretic, and of course not fit to be in the true church.

Another little voluntary *squad* of some six or eight, met at Ripley in the state of Ohio, recently, and in their irresponsible deliberations, resolved to induce the [illegible] to surrender their Theological School into the hands of a few irresponsible trustees, and then, what next? O, not much, nothing in fact, but those trustees, now irresponsible, would apply to the Synods of Ohio, Kentucky, Indiana, and perhaps Illinois, to receive the institution, as their Theological Seminary. But suppose these Synods should not fall in with their *scheme?* The cry would be raised, perhaps, from Dan to Beersheba, that all the Synods were heretical.

Now Mr. Editor, I am opposed to all these *nigh cuts*, and those *self-created, irresponsible voluntary associations*, which have for their object the division of the Presbyterian Church. I wonder if the "Ruling Elder," who has written so many excellent things, in his review of the proceedings of the last Assembly, has not hitherto been a great enemy to voluntary associations? if so, how can he advise his brethren to meet this contemplated Convention at Pittsburgh next Spring? Does he not know that such a measure is only calculated to increase the difficulties? I am not for warlike measures, until the strength of our church government proves utterly insufficient. Who of all those men who have sent forth their Act and Testimony, have taken with their erring brethren, the proper steps, according to our law—have they brought a regular charge against any of them? Or have not all their efforts been against error in the abstract? If a man were to deny original sin, or the influences of the Holy Spirit in the work of regeneration, in a sermon, and publish it to the world, in our Presbytery, it would not have time to get cold, before we would arraign him, and bring his sermon as proof against him.

A PRESBYTER.

English Wesleyan Missionary Society.

By the following abstract of the last annual report, published in the Sunday School Journal, it appears that this Society is very active and successful in its missionary operations.

In Ireland several persons had renounced the errors of Popery. The schools were in a flourishing state, containing 5,000 children. There are twenty seven school-masters, and ten Scripture readers. At Stockholm, the mission had been very useful to some English, to many natives, and to the clergy. In Wurtemburg, Mr. Muller had done much good. Intemperance was greatly on the decline. There were twenty-six places opened for divine worship, and 326 members in various societies. In France, the missionaries were extensively and hopefully engaged. There were nine missionaries, 1,000 hearers, 268 members, five schools, and 200 children. Belgium had been penetrated by the missionaries; and at Waterloo, a room had been opened, which was filled with about eighty attentive hearers. At Paris, a chapel had been closed by some unaccountable means; but, through the interference of Lord Granville, it was reopened. Invitations had been presented for missionaries from the upper Alps.—The mountaineers are eager for the gospel. At Gibraltar, in addition to the regular work in the garrison, a Spanish congregation had been formed. On the continent of India, many missionaries had been visited with disease; but the congregations had been maintained, the schools were in active influence, and a native ministry was forming. The abolition of the Pilgrim tax, and the exemption of the East India Company's servants from attendance in idolatrous temples, were likely to be productive of great good. From Ceylon, the report was nearly similar; the system of village-preaching was greatly extending itself. In India, there were twenty-nine missionaries, thirteen of whom were natives; 905 members and nearly 3,000 children in the schools. In New South Wales, 113 members have been collected. Mr. Orton was directing his attention to the Aboriginies. There were two missionaries in Van Dieman's Land, and three more appointed.—In New Zealand, the seed of the truth sown was beginning to spring up. Some examinations of the children in the schools had taken place before hundreds of the natives, and were highly encouraging. The Sabbath had been publicly proclaimed, and was strictly observed. In the Friendly Islands, the most sanguine hopes had been exceeded; 3,329 members had been added to the societies since the preceding report. Four hundred natives taught in the schools; and there were 100 native helpers. A canoe had visited them from islands 300 miles distant to announce that their idols had been wholly cast away, and to pray for a missionary to teach them. In eight years 10,000 hearers had been collected in the Friendly Islands, of whom 4,400 were members and 4,434 were receiving education. In Western Africa, the missions at Sierra Leone were prosperous. Amongst the Foulahs, a great and effectual door had been opened. Dr. Liode, of Southampton, though not a Wesleyan, had, together with his friends, subscribed 1,000*l.* towards the support of that mission. In the west Indies, 71 missionaries were employed beside catechists, who had the care of 32,000 persons, 23,000 of whom were slaves, exclusive of children and occasional hearers. A powerful appeal for the support and enlargement of those missions was founded on the late legislative enactment for the abolition of slavery in those colonies. 7,000*l.* had been collected especially for their benefit. A number of other stations were passed over for want of time. In the whole there were 166 stations; 240 missionaries; 45,786 members; 5,000 children in schools. The report concluded with some practical suggestions. First, the cause needed and claimed an increased supply of competent and faithful laborers, men of established character and piety—men of talents and experience. A powerful appeal was made to the senior preachers of the connexion to consecrate their ripened wisdom and well-earned reputation to the work of missions. Secondly, increased pecuniary support was needed; and, thirdly, prayer was urged for a richer and more effectual outpouring of the Holy Spirit.

Wesleyan Methodism in England.

Perhaps all our readers do not know that what is called the 'Wesleyan Methodist Connection,' in England, the community that Mr. Wesley organized, is not in the proper sense a church, but a voluntary association within a church. As a body it has never formally separated itself from the Established Church of England. Its discipline does not enjoin the sacraments. "A society worshipping in any chapel, are not allowed, as Methodists, to obey the dying command of the Saviour, unless the trustees are willing to allow them."

Desiring still to keep up the appearance of membership in the establishment, many of the leading Methodists, have stood entirely aloof from all participation in the struggle now going on, for the separation of church and state. They have gone further than this. They have discountenanced their members, and in some cases disciplined them, for uniting with their fellow-citizens in measures calculated to break up this unhallowed union. One case in particular, we perceive by the English papers, is exciting much attention. It is that of the Rev. J. R. Stephens, of Manchester, a Methodist minister, in the traveling connection, who attended a meeting and made an eloquent speech in favor of the separation of church and state. The following extract from the London Christian Advocate, will show of the spirit that has been excited in view of the transaction.

THE CASE OF THE REV. J. R. STEPHENS.

Gentlemen—I have read with regret and indignation of the conduct of the Manchester District Meeting, in reference to the Rev. J. R. Stephens—conduct the more disgraceful because illiberal and unjust, which, if allowed to pass unresisted, would go directly to subvert that right which every man has to give expression to his sentiments, provided those sentiments are not contrary to the word of God, or of an immortal tendency. It is evident from the speech of Mr. Stephens, that he had thought most deeply on the Union of church and state, and the consequence was, his conviction that that union was unscriptural, and injurious to the interests of the Redeemer's kingdom. Under these impressions he has come forward, and, in a speech which, for soundness of reason and real eloquenre, has never been surpassed, advocated the necessity of church reform, and the immediate dissolution of that unhallowed connection which has so long subsisted between church and state. In this conduct he has violated no law existing in the polity of Methodism; yet for no other cause than that of giving publicity to his sentiments on that great question which is now in agitation, he has been summoned to appear before the District Meeting, when there, subjected to the most oppressive treatment, not allowed an impartial examination, condemned as a disturber of the church, suspended from his office, commanded to leave the circuit, and forbade to preach the gospel!!!

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

For the Western Luminary.

"The General Assembly is the highest judicatory of the Presbyterian church." And shall represent "in one body, all the particular churches of this denomination." "And—shall constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches." This body has the power of "superintending the concerns of the *whole* church,"—"of deciding in all controversies respecting doctrine and discipline." The power "of suppressing schismatical contentions and disputations, and in general, of recommending and attempting reformation of manners, and the promotion of charity, truth and holiness, through all the churches under their care." See Form of Government, chap. XII. sec. I. IV—V.

The General Assembly is composed of representatives from all the churches, and consequently, represents the whole, a majority of this body thus composed, speaks the voice of the whole church, and should be heard and obeyed, for according to our law the majority must rule.

This body "shall constitute the bond of union between the churches;" those who pertinaciously refuse to let the Assembly be the bond of union, do appear to me, to act *schismatically*, however honest they may be in their intentions. It is also *the bond of peace* and *confidence*. Those who oppose the regular and legal proceedings of a majority of this body, do not in my opinion, pursue "the things that make for peace," or that which is calculated to keep up a friendly and christian *correspondence*, or *mutual confidence* among the churches, and the members thereof. The General Assembly has the constitutional and legal authority, "to superintend the concerns of the whole church." What must an impartial public think then of those, who, in the face of the plain declarations of our government, *voluntarily* associate themselves together, for the purpose of taking the *concerns* of the church out of the hands of the Assembly, the proper constitutional authority, and managing them according to their own views? Will not every reflecting, impartial mind see at once that the Act and Testimony published to the churches in these United States, by a few ministers and elders, is a revolutionary measure? that its very tendency must be the subversion of one of the great cardinal principles in our church government, viz: *that the majority shall rule?* While I do in my inmost soul, detest the errors against which these sixty or seventy brethren testify; candor compels me to say, that I do think their course is as wide of the spirit of our government, as these errors are of the scriptures of truth, and the doctrines contained in the standards of our church—and although not of the same soul-destroying tendency, the evils to the church, and the cause of Christ in general must be great: therefore I would fain hope these brethren will pause, and try still further the lawful remedies, provided in our excellent government. If errors exist, the presbyteries are the proper courts to remove them. We should suffer long, and bear much, rather than rend the body of Christ, which is the church.

If our brethren know that these ruinous errors exist in the Presbyterian church, certainly they can say where, and can tell the very man who holds [illegible] if not plainly this: charge the men themselves who are guilty, arraign them before the proper tribunals of the church; and if this cannot be done, instead of publishing that heresies prevail in the church, let the world and the church know the men; where, and who they are. In this way, the peace and harmony of the church will not be so seriously and deeply effected, and the innocent will be separated from the guilty.

I deny that any minister of our church in the West holds those errors. But we are told that they are held in the East. This declaration is so indefinite, the east is so wide, and covers so much ground, and embraces so many ministers, that I am utterly at a loss to know who in the east are the guilty persons. These brethren should tell us who in the Presbyterian church, in the east, west, north or south, hold these detestable and soul-destroying sentiments. I cannot sign their Act and Testimony, and am very unwilling to be thrown in with the mass, and be suspected or looked upon as a suspicious character; for as matters now stand, all who still adhere to the General Assembly, are liable to be suspected.

I do think that the principle of elective affinity, if general, would produce the greatest evils in the church; and must be permitted to say, that wherever it is practised from necessity, as in the case of the formation of the second Presbytery of Philadelphia, or otherwise, the circumstances that may lead to it, is, and and should be, cause of deep regret; and I would say to "A Subscriber" that although churches are formed on this plan, it is voluntary, there is no judical act by which individuals are taken from the bosom of other churches and thrown together, because of some dislikes, or predilections. A case has, and may exist again, when the General Assembly may find it for the peace and edification of the church to interpose their rightful authority, for they *have the superintendance* of the *concerns of the whole church;* and of course, as the dividing of a presbytery is a part of the *concerns* of the church, which the Assembly must superintend, if the synod would not divide, and the Assembly whose duty it is to judge in this matter, believe it right to divide a Presbytery, they are bound to do so, and I think it is the imperative duty of the minority to submit.

I have written this article not for the sake of writing, or for the love of controversy, but because I do feel a deep and increasing desire for the peace and prosperity of the church, and because I do verily believe that the course pursued by our brethren who have presented this Act and Testimony, is calculated to inflict a lasting wound on our beloved Zion, and the cause of Christ in general. My daily prayer to God in secret is, that the Lord may overrule all these difficulties for his glory and the interests of his kingdom.

Another reason why I would most affectionately entreat our brethren to pause, is, that these contentions weaken the faith of young and feeble christians, harden the impenitent, impede the progress of the cause of Christ, open the mouths of gainsayers, and confirm infidels in their unbelief: and again, those who engage in this sort of warfare are in danger of engendering and cherishing a spirit and temper which will render them incapable of doing justice to those whom they oppose; and a coloring and distorting their real views will be the certain consequences. I feel ready and willing to act, with any set or number of brethren, in a regular, christian course, to put down all, or any one of the errors set forth by our brethren, but cannot conscientiously unite in their Act and Testimony. N. H. HALL.

REVIVALS.

From the Charleston Observer.

Revival in the Georgia Penitentiary.

MILLEDGEVILLE, Aug. 11.

Dear Br. Gildersleeve—It is at all times cheering to the friends of Zion, to hear of the return of *Prodigals* to their Heavenly Father—I have therefore determined to give through the medium of your useful journal, a brief account of a glorious work of grace in the Penitentiary of the State of Georgia. Early in the present year, a regular Sabbath School was established in the Institution, and the services of several pious gentlemen in town well qualified for the task, were engaged to take classes, and and instruct the convicts in the truths of the Bible. In addition to this, the Institution never having been supplied with a Chaplain by law, (which is much to be lamented,) the Rev. J. Travis, and the Rev. C. W. Howard, resident ministers of the Methodist and Presbytertan churches in this place, kindly and disinterestedly preached to the prisoners alternately at sun rise, on each Sabbath morning. It was soon discoverable that there was much solemnity in the congregation; the Sabbath School became interesting to those unfortunate men. During the interval on Sabbath, they were to be seen in small groups, while one would read the Bible or some religious book, others were attentively listening—thus spending their Sabbath as rational men.

This was the situation of affairs, when Hopewell Presbytery set in Milledgeville in April, when many of the ministers in attendance visited the Institution at my request, and became deeply interested at the prospect of being useful. Their preaching was evidently accompanied by the influences of the Holy Spirit, and on Sabbath evening such a scene of deep humiliation and tenderness, I never before witnessed. An invitation was given for those who felt determined, by the grace of God, to "flee from the wrath to come," to come forward and receive the prayers of the ministers and God's people, present. A general rush was made, and some thirty or forty fell prostrate at the feet of the men of God, with heart-broken sobs and tears. It was really a heart-cheering sight thus to see so many sin depraved mortals bowed down in the dust of humility, under the power of that gospel which had prostrated even Saul of Tarsus. The result was, that in a few days many were brought to embrace a bleeding Saviour in the pardon of their sins.

Brothers Travis and Howard, after mature and prayerful deliberation, determined that it was important that the converts should have the privileges of the ordinances of the Church of Christ—and as it was deemed inexpedient to form two churches in the Institution, a proposition was made to those who had expressed a hope, that the minority should be governed by the majority, which was readily assented to by nearly all, and a majority having expressed a preference for the Methodist church, they all agreed to unite with that church, under the condition that it should not be deemed irregular or improper for them to unite with any other church, on their discharge from confinement. Accordingly, on the 27th April, a door was opened by Mr. Travis for the reception of members, when twenty-five came forward who gave satisfactory evidence of a change of heart, were formally admitted as members of Christ's visible church, and received the sacrament.

The glorious work did not stop here. Brothers Travis and Howard, with a zeal that should ever characterize the faithful minister, have continued their labors of love which have been abundantly blessed. Fourteen others have since united themselves with the church, making in all thirty-nine; besides several others, who, we trust, have undergone a change of heart, and who have not as yet joined. Yesterday was communion day, and it was a cheering scene, at the close of the service, to see upwards of twenty come forward, and publicly declare the determination to seek the kingdom, with their companions in bonds—thus leaving less than twenty, out of the eighty-five now in prison, unconcerned; and these, with two or three exceptions, evidently deeply solemn under the scenes passing before them.

I will here take occasion, publicly, to express my gratitude and thanks to the Rev. Messrs. Travis and Howard, for their disinterested and zealous labors, rendering, thereby the government of the Institution a pleasing and easy task. CHAS. C. MILLS,
Keeper of the Penitentiary.

SOUTH LIBERTY CHURCH, WILKES CO. GEO.

Extract of a letter from a Correspondent.

"Next week I shall be able to give some account of the marked goodness of God towards the Church, at South Liberty, Wilkes Co. during the last month. Our meeting appointed by the Presbytery to continue three days, was protracted over a week. The Spirit of God appeared to carry home the word preached, with power to many hearts. During the meeting, about twenty-five obtained a hope in Christ. What number will connect themselves with the Presbyterian church is uncertain, though the greater part will. It was thought expedient to postpone the reception of the young converts, until the next regular meeting, which will be next Saturday and Sabbath. After my return from the meeting, you will probably receive a more detailed account of this work of God. A majority of the converts were men, and some of them the most notorious scoffers at religion."—*Charleston Obs. Aug.* 30.

The strongest religious excitement ever before known in this section, is at this time pervading our town. Meetings have been held in the different churches, for about twelve successive days. Business and pleasure seem to have been in a good degree suspended during the past week and we believe that nearly all who have had the opportunity to attend any of the meetings have become more or less interested in the cause.—Seventy or eighty have already connected themselves to the churches, about fifty of whom have professed conversion. —*Columbus (Ga.) Enquirer, 16th ult.*

Religious Instruction of Slaves.

A late number of the Charleston, (S. C.) Observer, contains the following pathetic appeal by a correspondent:

Let us establish missionaries among our own negroes, who, in view of religious knowledge, are as debasingly ignorant as any one on the coast of Africa. For I hazard the assertion that throughout the bounds of our synods there are at least, *one hundred thousand slaves*, speaking the same language as ourselves, *who never heard of the plan of salvation by a Redeemer!* Although these may not worship "Gre Gree," they worship "they know not what," and are, I say it with shame and sorrow, as debased in ignorance and vice, as any idolator on the face of the earth. Let us offer the gospe first to them, *they are the "heathen."* And no occasion to go to the "back" parts of the state to find such. Go to Winyaw, to Waccamaw, to the Santees, Waterees, and Pedees, to Black Mingo, to Horse Shoe: and although those names so familiar to the Carolinians, do not sound so rhetorical as certain capes on the coast of Africa, or certain *islands of the sea;* yet *do the sea islands*, independently of the "back country," contain more souls than ever yet have been visited by all our missionaries who have gone (and alas! many of them never to re turn) to the coast of heathen Africa.

To which the editor adds a hearty response—

We fully concur with what our correspondent has said respecting the benighted heathen among ourselves, and we hope that the day is not far distant when all that are ignorant of the truth as it in Jesus, from the sea board to the mountains, shall have the opportunity of hearing the gospel in its purity; and we rejoice that an unprecedented interest is beginning to be felt upon this subject among planters and Christians of every denomination.

A Sign.—A Unitarian minister lately preached a sermon in Boston, upon the occasion of the death of Lafayette, and took his text out of *Ecclesiasticus.* It is the first time we ever heard of a Protestant clergyman using an *Apocryphal* text, whatever his sermon might have been. This, we take it, is a sign, and the thing signified is that the preacher places Ecclesiasticus and Ecclesiastes on the same level—allowing infallibility to neither nor yet to any portion of the Bible.—*St. Louis Observer.*

Charitable Donations.—We learn that Deacon Isaac Warren, of Charlestown, Mass., by his will gave several Legacies to Literary, Religious, and charitable Institutions. He gave to the Middlebury College in Vermont, $3000; to the American Education Society, $1000; to the Massachusetts Missionary Society, $500; to the American Board of Foreign Missions, $500; to the American Tract Society, $300; and to that "excellent, benevolent, and charitable Society, the Eye and Ear Infirmary," $300.—*Centinel.*

"The steps of a good man are ordered by the Lord." —Mr. Williams, missionary to the Choctaws, says, "I have passed through many trying scenes. Often has my way seemed entirely hedged up, and I knew not what to do.—Difficulties and obstacles apparently insurmountable have arisen all around me. In such cases I have always taken this course. After examining faithfully the circumstances, I have committed the direction of my way solemnly to God and then taken that step which seemed most judicious and proper; and I have never failed afterwares of being convinced that I had been guided right."

SANDWICH ISLANDS.—Letters were received in this city yesterday from Honolulu, dated April 29, 1834; from which we learn the continued peace and prosperity of that mission. A whale ship had just arrived there from the Washington Islands, bringing letters from our missionaries, Messrs. Armstrong, Parker and Alexander. They were all well, and in no apprehension of personal danger from the natives. Haape, their friend and patron, (the aged chief,) is dead; and his son, Moana, the heir apparent, has become their firm friend. The knowledge of the native language which they are acquiring, will soon enable them to explore the islands. The missionaries have built three houses, in the native style, and are comfortably situated. Some of the natives are disposed to attend a little to instruction.—*West. Rec.*

MISSIONARY HARDSHIPS.—A writer in the Ohio Observer, giving what purport to be the "opinions of a missionary," relates the following:

"On a mission ground there must be nothing which savors of aristocracy; each sister must be willing and ready to do whatever needs to be done. It is those whose education does not qualify them for teaching, who are disinclined to engage in all the laborious drudgery of a large mission family with zeal and condescension.

"I will now mention a specimen of the drudgery sometimes engaged in by female missionaries. The teacher of the school rose two or three hours before day, took with her eight or ten Indian boys and girls, and accomplished the washing for more than one hundred persons before the school bell rang at 9 o'clock. On another occasion, she went into the butcher's yard, with a single assistant, to save the lard, soapgrease, &c. where seventy swine were butchered—and after spending the day there, attended most of the night at the bed of a dying child, prepared its body for the grave, walked home alone, half a mile, at 3 o'clock, slept till 6, and then resumed her labors in the slaughter yard."

MISSIONARY SPIRIT DEVELOPED.—The same writer closes with a cheering fact.

"An agent of the American Board preached in this village a few weeks ago. In the course of his sermon, after describing some of the abominations and miseries of the heathen, and their claim on the sympathies and efforts of Christians, he asked, 'Are there no young men—are there no young women in the church, who will go and fight in the foreign field, the battles of the Lord?'

"Two days after this, a young lady called on me, and said with much diffidence, that herself and two others would go. She thought she could endure the hardships which I mentioned to her as incident to the life of a missionary.

"A few evenings after this, some of our older professors were conversing on the subject of missions, and thought our church might and ought to send out some of its number. The young ladies above mentioned were thought by us all to be very active, intelligent Christians, of our first families, already well educated, and in a situation to qualify themselves for the work."

CHANGE IN MONTHLY CONCERT.—We last week copied from the Connecticut Observer, a proposition to change the time of holding the Monthly Concert from Monday to Sunday evening. From what we can learn, by conversation with those who are most punctual in their attendance, there is reason to believe that the change will be ucquiesced in almost, if no quite, unanimously. As for ourselves, if called upon to express an opinion, we give it our hearty assent and approbation—and hope most sincerely that the proposed change may be effected. *It is a fact* that as many persons do not attend the Monthly Concert as desire to do so—and as we verily believe, for the plain reason that Monday evening is not a convenient season. It should be borne in mind that, on that day, every person either has, or ought to have, performed a hard day's work, and by necessary consequence if the body is fatigued the mind cannot enter with that zeal and spirit into the exercises of the evening which is both desirable and profitable. Females are in a degree excluded by the severe labors of the past day—and though a great many do attend, yet it is with depression arising from physical debility quite unpropitious to that state of mental exertion and enjoyment which the occasion supposes. When we add to these the number who are kept away by many necessary avocations, and some who are ever ready for an excuse to be absent, it is by no means surprising that the Concert is often so thinly attended. It is desirable that this proposition should be thought of and freely debated by those who take an interest in this subject. We shall willingly refer to it again if necessary.—*Norwich Courier.*

Progress of Temperance.

A gentleman of Robeson, (N. C.) has related to us the following gratifying circumstances, which do credit to the enlightened citizens of that county, and would, if the example were followed, soon effect a reform in the habits of the people, and have an especial influence on the elections, which are now too often and too deeply affected by the use of ardent spirits in electioneering.

A Company muster is usually held at the house of our informant, and, as is customary, spirits kept for retail on such occasions. A short time since, desirous of abolishing this custom, he applied to the Captain to take the sense of the Company upon the subject; when a very large majority decided in favor of abolishing it. At the next muster, an individual from another part of the county, attended, with a keg of brandy, which our informant offered to purchase, for the purpose of emptying it on the ground. The owner, however, preferring to keep it for retail, declined selling to him. The result was, that though he remained throughout the day, he did not sell a drop of his liquid fire, and had the mortification, to of finding himself an object of contempt and aversion to the company.—*Fayetteville Observer.*

Alcohol.

Alcohol is to be ranked among the poisons, and is classed with ammonia, phosphorous and glass, or enamel. All spirituous liquors contain alcohol, and therefore are poisonous; the *degree* of poison depending upon the *quantity* of alcohol they contain. First proof spirit is more poisonous than second proof, and second proof is more poisonous than third proof, &c. We are now speaking of pure spirit, i. e. spirit which has not been drugged; for it is well known spirit-makers and venders employ *nitre, spirits of Kino, cocculus indicus,* &c., all of which are poisons.

Pure alcohol, if injected into the veins of a living animal in quantities of from one to four drops, coagulates the blood, and produces death in a few minutes. If applied to the naked extremity of a nerve, it causes it instantly to contract, and deprives it of sense and motion. Diluted with three or four parts of water, and taking into the stomach, it produces similar effects, corrugates the solid parts which it touches, and d stroys, at least for a time, their use and office. Water does not change the nature of alcohol; it only separates it into smaller portions, and thus it is that men will drink spirit and water perhaps for years, and no very serious consequences follow. In the way they use it, one part of alcohol is mixed with ten or twenty parts of water. Still the alcohol, the deadly poison, is there, and as far as it is there it is injurious. Alcohol in pure white, (by which we mean that which has had no admixture, and derives its alcohol only from fermentation,) "is in combination with saccharine, mucilaginous, and other vegetable principles." This combination very considerably diminishes the action of alcohol upon the system. Brandy has but a little more than twice as much alcohol as good Port wine, yet its intoxicating power is more than double. To account for this, it is only necessary to remember that brandy is only alcohol and water—wine is alcohol, water, saccharine, macilaginous and other vegetable principles mentioned above.—*Temp. Almanac.*

DECEASE OF CLERGYMEN.—It is our melancholy duty to announce the decease of several of God's ministering servants. Death smites the shepherds as well as the flocks, and admonition is impressively given, work while the day lasts, and work as those who are to give an account.

The Rev. HENRY HUNTER, Pastor of the Eighth Presbyterian Church in the City of N. York, died on the 27th ult., aged 39 years.

The Rev. JAMES KEMPER, Pastor of the First Presbyterian Church at Walnut Hills, near Cincinnati, died on the 20th ult., aged 81 years.

The Rev. GREGORY T. BEDELL, D. D. Rector of St. Andrew's Church, in this city departed this life in Baltimore, on the 30th ult. in the 43d year of his age. Dr. Bedell was on his return from a journey, undertaken for the benefit of his health, when thus arrested by the hand of death.

We are also informed, that the Rev. JACOB LARZELERE, a member of the Second Presbytery of Philadelphia, died a few days since, at his residence, in Bucks county, but we have not been furnished with any particulars.—*Presbyterian.*

From the Cincinnati Journal.

Indian Mission.

Independence, Missouri, August 12th, 1834.

MY DEAR BROTHER BULLARD,

"One object which I had in view in writing at this time, was to state a few facts, which may show that our labors among the Choctaws were not in vain. But through the grace of God, they call for thanksgiving to his name. During our missionary period in the Choctaw nation, five different churches were organized, one at each of the following stations, viz: Elliot, Mayhew, Bithel, Goshen, and Emmans. Additions were made to them all upon examination. The church at Mayhew became the most numerous. This was organized on the 8th day of May, 1821. The Rev. Samuel Worcester, D. D. and the Rev. Ar'd. Hoyt were present. There were only seven original members. But we were allowed to make additions to this number, every year afterwards. The following statements will give you a view of these additions.

In 1822,	6	1825,	2	1828,	9	1831,	20
—23,	5	—26,	1	—29,	86	—32,	8
—24,	8	—27,	18	—30,	155	—34-34,	20

There were, original members, 7, of these, 8 were Africans
Rec'd by letter, 42, 71 were whites.
On examination, 295, 265 were Indians.

344

Of these, 183 were males, and 161 were females.

I present this simple summary to show you what were the results of the labors of the missionary, through the blessing of God. The churches at Goshen and Emmans received quite a large number of members. I have not any documents with me, from which I could furnish you with an accurate statement. Besides these converts to the Lord, there were many in the Chickasaw nation, where our brothers labored for many years, being sustained for a time, by the synod of South Carolina and Georgia, and then by the American board. More than one hundred persons have been added to the Presbyterian church in the Chickasaw nation, where we have attended some of the most refreshing meetings we ever enjoyed. To these may be added the members of the church in the Cherokee nation. And we feel that the Lord has, from the bounds of these three tribes—the Cherokees, Choctaws, and Chickasaws, gathered more than *one thousand souls into his kingdom.* Now from this fact look back to the state of feeling that prevailed, and the predictions made—just before we heard of Catharine Brown's conversion. And has not the Lord reproved us for our unbelief.

I have given you but the sketch of some of my thoughts. You can more than fill them out. The history of missions with the Indians, from the first to the last, by Protestants, shows the readiness of God to bless with a bounteous hand, the faithful labors of his servants. We have just heard, by way of Harmony, that brother Lockwood, a missionary at Dwight, is dead. We are spared, and we have health.

Yours, B. C. BYINGTON."

Treatment of Catholics.

The Boston Courier gives the following report of the remarks of Doctor Beecher on the proper mode of treating Catholics in this country. They were made on the Sunday after the riot in Charlestown, and express, we believe, the feelings of all enlightened Protestants.

In the course of a sermon on Sabbath afternoon, preached at the Essex-street church, Dr. Beecher gave his views of the manner in which the Catholics should be treated in this country. He began by regretting the late unhappy occurrence, and deprecated the use of physical force and the wanton destruction of property, both as a measure of policy and justice. He contended that the Catholics should be treated with kindness and affection; that they should have full liberty to found and endow institutions, erect churches, and use all lawful means to propagate their faith and make proselytes. They might convert him if they could, and blow up Calvinism. He wished to have free inquiry and free discussion. He would admit the Catholics to a free participation in all secular employments, and religious, literary, and political privileges. He wished them to come among us and assimilate with our people, mingling as the rain drops mingle in the ocean. He would not put a straw in the way of their having free and equal rights and privileges. But while he accorded them *their* rights, he would not give up *our own.* He would freely canvass the history and tendency of the Roman Catholic Church, relate the history of their persecutions, show what Romanism had been, and proved what they dared not deny, that it was the *same* now, only the policy was changed in this country. He would also make public their doings, and the plan proposed to convert this whole nation to the use of his holiness the Pope. We hope to see no truckling, no cringing on this subject; a man should not live a moment longer than he can be free. Let us ask neither the Catholic nor the Protestant bishop what we shall preach. Let the pulpit and the press be unchained and free, and let us rally around the law, and protect all, every denomination, in the peaceable enjoyment of their rights.

Boston paper.

The Nun.

First American from the London Edition.—By MRS. SHERWOOD.—*Moor Baker,* Princeton, 12mo. p. 326.

This is a story of powerful interest, from an accomplished writer who has contributed much to instruct and delight the age. The incidents are happily imagined, and if some of them appear too wonderful to be probable, it must be recollected that they occurred in a wonderful place,—*a nunnery,* where many unnatural prodigies have received their birth. The principal actors in the scenes which the Nun records, are ably sketched, and well sustained. But their great excellence is, they are true to nature;—they have all the principles and prejudices, and passions, and feelings which result from early education and from the circumstances in which these personages are severally placed. And they show,—

1st. That even a nunnery cannot extinguish those passions and feelings which constitute a part of human nature. Nuns have eyes as well as other people, and curiosity and ambition, and strifes for pre-eminence—and they have too, in their own hearts more dangerous companions than God has provided for them in the family of the world, and vigils and penances and other rites unauthorized by the Bible, can never expel those companions which disturb their peace.

2d. This book shows, what has often been illustrated among the votaries of the Romish religion—that no amount of meritorious works and self-inflicted torments can ever satisfy the conscience of a papist who understands the law of God. His prayers to Mary and the saints, and his masses and other rites of his superstition, are all less than his conscience demands; for righteousness—and the fear of purgatory still haunts and torments him, and urges him to new scenes of self-inflicted suffering. How unlike to this is the peace resulting from faith in the Lord Jesus Christ as the sinner's righteousness and Redeemer!

3. This work exhibits a religion blended with impiety. The taking of the veil, the nuns call a marriage. Jesus Christ they call their husband. The Bible calls the *whole* church the spouse of Christ, to represent the intimate relation between Him and His redeemed people; but little girls in the nunneries have improved this metaphor, or rather the priests have improved this metaphor, or rather the priests have improved it to captivate them. They, each one, calls herself the spouse of Christ; and the crown of thorns and flowers worn on taking the veil, is 'a bridal crown,' which is carefully laid aside for her burial. Other christians when they die, are clad in shrouds for the grave—but nuns wear their bridal crowns! *This is impious.*

But Popery is as *immoral* as it is *impious*—and more so. The most striking feature of immorality of this species of religion—is the cold blooded, cruel and murderous spirit of persecution with which it inspires its votaries. The horrid cruelties inflicted even in convents, to suppress the Protestant spirit of inquiry which sometimes has been awakened in those dark cells, are only paralleled by the atrocities of a Nero. Romanists, we are aware, will say that this is false. They deny every thing, even the authorized canons of their church, when held up to view by Protestants. But both canons and the acts of the priests, show that inhuman cruelties inflicted on Protestants, are highly meritorious in view of Holy Mother.—*Southern Religious Telegraph.*

Liberty.

In Boston, liberty of speech, if not dead, is in a state of "suspended animation." True, we are yet allowed to talk about the weather, the price of wool, and on some other subjects; but we have not, as we formerly had, the liberty of discussing whatever subject we please, when and where we please; and we know not to-day, what we shall be allowed to talk about to-morrow. We know not what places of worship will be suffered to be opened on any evening during the week, or on the next Sabbath; or what doctrines the preachers will be allowed to maintain: or who will be suffered to preach. There is not a man in Boston who can speak with certainty on any of these points, unless he foreknows with certainty, all the threatenings of all the mobs that may threaten to exist.

Only let these things go on in their present course a while longer, and this censorship of the tongue will be complete, and completely established, so that any half dozen men, who have wit enough to get up indications of a mob, can at any time prevent the public expression of any opinion which they dislike, or silence any antagonist of whom they are afraid, or prevent the discussion of any topic, on which they do not wish to have the public know the truth. A little farther, and Dr. Beecher must not preach in favor of the Bible Society for fear of a Catholic mob; and Bishop Fenwick must not celebrate mass, for fear of a Protestant mob; and Dr. Channing must not preach on the existence of God, for fear of an atheistic mob, headed by Abner Kneeland; and Dr. Edwards must not deliver a lecture on Temperance, for fear of a rum-selling or rum-loving mob. True, all these subjects are not interdicted yet. We have not yet been drawn to the very centre of the whirlpool, and wholly engulphed in its vortex; but the events of a few weeks past show that we are in its outer circles, and are suffering ourselves to be swept along by its current, with accelerating velocity, towards the point where destruction is complete. There are many subjects on which we may speak to day; but the liberty of speaking or one after another is challenged and surrendered, and no man can tell what he shall be permitted to speak of to-morrow. And this is not the peculiar fault of this week, or this month, or this city. It is growing upon the country, and has been growing for years.—*Boston Rec.*

Literary.

The British Government have recently made a donation of *eighty folio volumes* to each of the institutions named below—an act of liberality which may be called truly *noble,* and which, we trust, may serve to promote the good feeling which has been revived between the people of that kingdom and their brethren in this country. These volumes contain a collection of ancient documents and state papers recently printed by order of Parliament.—*Southern Religious Telegraph.*

DONATIONS FOR LIBRARIES.

The Philadelphia Library, Philadelphia, Pa.
The Boston Athenæum, Boston, Mass.
The New York Society Library, New-York.
The Charleston Society Library, Charleston, South Carolina.
The Baltimore City Library, Baltimore, Md.
The New-York State Library, Albany, N. Y.
The Library of Bowdoin College, Brunswick, Maine.
The Library of Dartmouth College, Hanover, New Hampshire.
The Library of Harvard University, Cambridge, Mass.
The Library of Amherst College, Amherst, Massachusetts.
The Library of Brown University, Providence, Rhode Island.
The Library of Yale College, New Haven, Connecticut.
The Library of the College of New-Jersey, Princeton, New-Jersey.
The Library of the University of Virginia, Charlottesville, Va.
The Library of the University of North Carolina, Chapel Hill, N. C.
The Library of the College of South Carolina, Columbia, S. C.
The Library of the University of Georgia, Athens, Geo.
The Library of the University of the State of Alabama, Tuscaloosa, Ala.
The Library of Transylvania University, Lexington, Ky.
The Library of St. Louis University, St. Louis, Missouri.
The Library of the University of Ohio, Athens, Ohio.

Female Education in Greece.—The annual meeting of the Troy and other co-operating Societies for the advancement of Female Education in Greece, was held in this city on the 20th inst. After an anthem, suitable for the occasion, was sung by the choir, and prayers by the Rev. Mr. Puddock, a Report of the past transactions of the Societies, from Mrs. Emma Willard, Corresponding Secretary of the Troy Society, was also read by him. A Poem from the highly gifted pen of Mrs. Sigourney, written for the meeting, was read by Mr. T. H. Vail. We regret that ill health prevented Miss Beecher from preparing her anticipated address. The concluding prayer was made by the Rev. Mr. Newton. A liberal collection was taken up, in aid of the object of the Society.—*Norwich Courier.*

The Brooklyn Whig of the 21st inst., says, Mr. Wm. H. Burleigh, an assistant in Miss Crandall's School for colored females at Canterbury, was arrested on Wednesday afternoon, for a violation of the law relating to the education of Blacks from other States.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 17, 1834.

CENTRE COLLEGE.—It will be perceived by an advertisement in to-day's Luminary, that the commencement of this institution will take place on Thursday, the 18th inst. The examination commences on the Monday previous. The public are respectfully invited to attend these interesting exercises.

A word to an Objector.

We have heard it urged as an objection to the practical influence of Temperance Societies, that "they have a tendency to make distinctions in society,—improperly elevating individuals as guardians of public morals," &c.

Now although we are always pleased to have some tangible form given to the numerous objections made against the noble cause of Temperance, yet we have reason to believe, that the objector to Temperance Societies frequently uses arguments to support him in his opposition, which he himself perceives to be weak and fallacious, and which he would be ashamed to employ on any other subject.

As regards the charge contained in the objection before us, we have only to plead guilty. The operation of Temperance Societies does make distinctions in society. But in conceding this, do we admit that the influence of such societies is not salutary? The fact of the temperance efforts being salutary or otherwise must depend, we should suppose, on the character of the distinction produced. The introduction of christianity into a heathen country tends to produce distinctions among the population, but will any one contend that the influence of christianity is unfavorable to the well-being of such a people? What is the character of the distinctions thus produced; and how are they effected? Does not every one perceive, that it is by simply causing a proper estimate to be placed upon sin, by elevating the tone of public feeling, and making the line of demarkation to be more deeply and broadly drawn between the vicious and the virtuous? Is not such an influence a healthful one to be exerted over the public morals? And whose rights are infringed by it? Can it be possible for harm to result from viewing things in their proper light, and placing on them a just estimate?

In our glorious struggle for independence, our brave forefathers, goaded by the rod of oppression, enlisted every energy, and strung every nerve for the suppression of tyranny, and resistance against the hosts of an invading foe, that threatened to trample on their rights and wrest from them their liberties. And now, a great portion of the virtuous part of our community, seeing the wretchedness, the misery, the crime, the wide-spreading desolation produced throughout our land by intemperance, band themselves together, and put forth their united efforts, for the suppression of that evil which threatens to destroy not only the morals of civil society, but which threatens to fasten as a canker upon us, and cast a foul stain on our national glory. Where is the patriot or philanthropist whose liveliest sympathies are not aroused when he views the suffering produced in our country by the use of ardent spirit? If the line of demarkation, that has always been drawn more or less plainly between the intemperate and the moral part of the community, is made broader and deeper by the operation of Temperance Societies, has the former any just cause of complaint?

First day of August in Bermuda.

It will be recollected, that the 1st day of August last was the time set by the British Parliament for the liberation of all the slaves in their dominions. It was confidently expected by many that there would be great extravagances exhibited by the slaves when the day arrived for their liberation from bondage. But it would seem from the following article contained in "*The Bermudian*," a periodical published at Bermuda, that so far at least as that place is concerned, these fears have been groundless. We give an extract—

From the Bermudian of August 7th.

The first of August—(and seven succeeding days)—the period that has been so long and anxiously looked forward to, by all classes of the community, has passed away; nor can we reflect without pleasure, on the peaceable, orderly, and highly examplary conduct of the people of color, on that, to them more especially, memorable occasion.

It was feared by some, that the circumstances connected with that day, would have produced a degree of excitement in the minds of the liberated slaves, which might have been manifested—particularly under the influence of the less judicious of that class of people—in an extravagant and unbecoming, if not in a disorderly manner, but such apprehension is now proved to have been entirely without foundation. Nothing could exceed their regular, and, we must say, dignified behaviour: no processions, no violent ebulition of feeling, no intemperate expression of joy; and while, no doubt, they felt the full importance of the change in their civil condition, no unnecessary triumph was manifested. The conduct of the colored people on this occasion, proclaims loudly their superior intelligence, as a body, to the slaves of other Islands,—their good sense taught them the propriety of receiving the inestimable boon of freedom with sobriety and meekness; proving further, that in Bermuda slavery existed in its mildest form; and furnishing an indirect, but most powerful testimony to the general humanity of the slave proprietors of these islands.

The gratitude of the whole public is due to His Excellency the Governor, for the wisdom and sound policy displayed by him in having appointed that day to be a time of prayer and thanksgiving. Such a measure directed the attention of the colored people, to the true source of their blessing—the goodness of God; and proved to them the sympathy of the white inhabitants, and the interest which they feel in their concerns: this was still farther manifested by the cheerful and voluntary provision made for their accommodation, in the several places of worship.

We were glad to learn that the Churches and Chapels were numerously attended, and we trust that the excellent addresses delivered on the occasion, will not speedily be forgotten. In the Wesleyan Chapel, in Hamilton, on the following Sunday evening, the Rev. John Barry delivered a discourse, on the subject of Emancipation, to an immense congregation. It is stated that there were hundreds outside the Chapel; and we were glad to see such a number of the respectable inhabitants of the town and its vicinity, present on such an occasion. The service appeared to excite great interest, and the colored people heard with the deepest attention; they seemed affected at the Resolutions of the Committee of the British and Foreign Bible Society, read at the close of the sermon, and which announced the Society's intention of providing with a copy of the Scriptures, substantially bound, every liberated slave who can read, or every head of a family, who has a member of his family capable of reading the Word of God.

TEMPERANCE IN GEORGIA.—A Temperance Convention was held at Athens, Georgia, on the 5th and 6th inst. Delegates attended from about twenty counties. During the sitting of the Convention, an address was delivered by Governor Lumpkin. A number of spirited resolutions were adopted.

TEMPERANCE IN GREAT BRITAIN.—The entire number of British subjects pledged to total abstinence, is estimated at 150,000. The cause is progressing triumphantly in the Canadas and other British colonies. The first European Temperance Society was established in Ireland, in 1829.

A State Temperance Convention is to be held at Charlottesville, Virginia, on the 30th of October next. It is requested that every county in the state should be represented.

CLERGYMEN.—We learn, on the authority of the American Quarterly Register, that according to a late enumeration, there are 14,000 clergymen in the United States.

ODD FELLOWS.—It is known to some of our readers, that there are certain clubs or societies of individuals in some of the eastern cities whose cognomen is, "*Odd Fellows.*" We perceive that the Methodist Episcopal church of Baltimore have passed a resolution hereafter to receive no "Odd Fellows" into their communion.

REV. MESSRS. MATHESON AND REED.—At the late commencement at Yale College, the honorary degree of Doctor of Divinity was conferred on these respected brethren. Rev. Mr. Matheson was present on the occasion.

ACKNOWLEDGEMENT.

American Presbyterian Education Society.—Ab'm. T. Skillman acknowledges the receipt of the following sums, by the hands of Rev. Samuel Taylor, for the American Presbyterian Education Society, viz:

From Versailles church,	$16 50
Quarterly payment from Ladies Society of Versailles,	12 25

September 17th, 1834.

For the Western Luminary.

The subscriber acknowledges the receipt of the following sums for the use and benefit of the Presbyterian Education Society of Kentucky, viz: Donation from Thomas Hill, Esq. Springfield Church, Bath county, Ky. per his son, $5 00—Donation from Bethesda Church, Fayette county, Ky. per Rev. J. Huber, $6 00—from D. Caldwell, Danville Church, his annual subscription, $10 00—from the Female Working Society of Shelbyville, Ky. per Rev. J. Huber, $70 00—donation from the Shelbyville Presbyterian Church, Ky. per Rev. J. Huber, $3 00—from Geo. Lee, Esq. Lincoln county, Ky. part of permanent scholarship, $120 00—from Thomas Shelton, Mercer county, membership for two years, $6 00—from Mrs. Martha Craig of Buffaloe Spring Church, Lincoln county, Ky. her annual portion of a Scholarship, per Rev. J. Huber, $10 00—from the Female Working Society of Danville, Ky. part of Scholarship, per Mrs. F. Young, $47 6¾—the avails of a gold neck lace from F. W. Society of Danville, $5 00. Total amount received, since said Society's Agent's last acknowledgement, $282 6¾.

M. G. YOUCE, *T. P. E. S. K.*

For the Western Luminary.

The acts and doings of some ministers of religion, remind me of the conduct of the ancient Pharisees, who would say to others, "Stand off, we are more holy than you." When one sect will refuse to recognize another as Christian Brethren, and their ministers as regularly authorised to preach, administer ordinances, and institute the rites of marriage, which, they acknowledge to be as orthodox in the great doctrines of the Bible, and as practically pious as themselves, that text of holy writ, forcibly presents itself to my mind, "Stand off, I am more holy than thou."

The following extracts are from Fishback's Essays, containing a quotation from the "Christian Observer," an Episcopalian paper published in London. See pages 238, 239.

"These Apostles, says the Doctor, I repeat, had no successors. I desire not to be uncharitable, or censorious, but cannot refuse to express my astonishment, that in these United States, Protestant Episcopalians are found, who deny to other ministers of the Gospel the right to preach and administer the ordinances of the Gospel, and who refuse to unite with them in the worship of God, on account of their supposed exclusive Apostolic authority; their pretensions are more extravagant than are those of the Evangelical Episcopalians of Great Britain, under their religious establishment."

The editor of the Christian Observer, one of the most talented and evangelical periodicals in the world, edited by Episcopalians in London, in their notice of a publication of Bishop Hobart of New-York, justify this observation. The Observer says,

"That Bishop Hobart who was a *high churchman, I suppose*, was quite sincere in his opinion respecting the *evil tendency* of the Bible Society, and particularly on account of the union in it of churchmen and dissenters, for our American Episcopalian Brethren, though, but a small portion of the population of their country, and wholly unconnected with the state, speak of all non-Episcopalians, as "dissenters." With us in England, the term is neither harsh, nor inappropriate; for it means only, "non-conformists," as it respects the established church; but what it means in the United States, we cannot so clearly understand,—and the use of it appears exceptionable, because it seems to imply a spirit, which would exclude from the visible pale of Christ's church, all who do not adopt the doctrines and discipline of a very small, though highly respectable minority of trans-Atlantic christians. We could wish therefore, that our American Episcopalian friends would avoid this term, which in their lips, either means nothing whatever, or means something, which with all our veneration for Episcopacy—and we are far from intending to underrate the importance of our own Apostolical code, either doctrinal or "regimental"—is we think, too sectarian and bigoted, to find a place in any candid and impartial bosom. Let the church of Rome call other churches heretical, and schismatical, if it pleases, but let not Protestants follow its evil example." Christ. Obs. vol. xxvi. p. 618.

A SUBSCRIBER.

FOREIGN NEWS.

No doubt is any longer entertained of the entrance of Don Carlos into Spain. He travelled in disguise from London to Paris, and through France to Bayonnes, and crossing the Spanish frontier on horseback, joined the army of the insurgents, making his head quarters at Elisondo, a small town on the Bidassoa, eight leagues north of Pampoluna. As soon as he had crossed the frontiers, the Spaniards manifested their joy by bonfires, the ringing of bells, &c.

The banker of Don Carlos, at Paris, had been arrested and imprisoned.

Marshall Soult has retired from the French Ministry, and has been succeeded by Marshall Gerard, both as Minister of War and President of the Council. Various rumors were afloat as to the cause of this change. Some attributed it to the old Marshal's expensive though effective appropriations for the military service, to which the Chamber, who are studying economy, were opposed.

The British fleet in the Mediterranean had landed 1000 or 1200 marines near Smyrna; but precisely for what purpose does not appear.

The Poor Laws Bill was read a second time in the British House of Lords, July 11st, by a vote of 76 to 13.

Lord Althorp had stated that it is the intention of the government to persevere with the Irish Tithe Bill, and that he should move for leave to bring in a bill to renew the Irish Coercion Act, with some modifications.

The Paris Constitutionel states, that the Cabinet of St. Petersburgh has demanded from England an explanation of her extraordinary armaments in the Mediterranean, and adds, that England is perfectly aware of what is going on at Constantinople, and therefore sses the necessity of striking a decisive blow which she is now preparing to do.—*N. Y. Observer.*

GREAT BRITAIN.

Irish Coercion Bill.

Before the question was put on reading this bill a second time in the House of Commons on the 21st of July, Mr. Serope moved the following resolution: "That in order to secure life and property in Ireland against criminal outrages, and to give effect to those measures of severity which it may be necessary to adopt for the suppression of the latter, it is expedient that the population of that country should be ensured the means of supporting life by honest and peaceable industry, and that the House therefore will, at an early opportunity, direct its attention to some measures calculated to effect that desirable object." Negatived,—89 to 34.

SUMMARY.

NEW CONSTITUTION OF TENNESSEE.—The Nashville Republican of the 12th inst. contains the new Constitution of Tennessee as reported by the Committee of the Whole, and subsequently amended on its first reading in Convention. The Republican thinks it will be finally passed very nearly in its present shape. It makes 5 1 2 columns in the Republican—is divided into eleven general heads or Articles, each of which is subdivided into sections. Among other provisions embodied in this instrument, we observe the following: That the Legislature shall have no power to grant divorces, but may authorize the Courts of Justice to grant them. That it shall have no power to *authorize Lotteries for any purpose*; but shall pass laws to prohibit the sale of Lottery tickets within the limits of the State. Ministers of the Gospel are made ineligible to a seat in the Legislature. No person who denies the existence of a God, or of a future state of rewards and punishment, is eligible to any office in the civil Department of the State; and any citizen of, or resident in the State, who shall be concerned in a duel, either as principal or second, or bear or accept a challenge, or aid or abet in fighting a duel, is excluded from holding any office of honor or profit in the State and made liable to such other punishment as the Legislature may prescribe. Judges of the Supreme Court are to be elected for twelve years, and will then be re-eligible; Judges of the Inferior Courts, eight years. Judges may not charge Juries with respect to matters of fact, but may state the testimony and declare the law. The elective franchise is extended to every free white male 21 years of age, who is a citizen of the United States, and for six months immediately preceding the day of the election, has resided in the county where he offers his vote: "*Provided*, that no person shall be disqualified from voting in any election of this State on account of his color, who is now by the existing laws of the State, a competent witness in a Court of Justice against a white man." All free men of color are exempt from military duty in time of peace. In all elections to be made by the General Assembly, the members are repuired to vote *viva voce*. All other elections to be by ballot. All property may be taxed by the Legislature, provided that *no one species of property shall be taxed higher than any other species of property of equal value.* The General Assembly shall have no power to pass laws for the emancipation of slaves, without the consent of their owners; or without paying the owners, or without paying the owners a full equivalent in money previous to such emancipation. No Legislature can charter more than one Bank in one session,—which must be a regular one; and no Bank can ever be renewed.—*J. of Com.*

MASONRY IN MASSACHUSETTS.—At a meetin of Masons from all parts of Worcester county Mass., at Worcester, August 18th, the following resolutions, among others, were *unanimously adopted:*

Resolved. That in the changes and improvements of society we believe the Masonic Institution has now become unnecessary; and while social, charitable, and benevolent objects can be effectually accomplished in other modes more congenial with public sentiment, we consider it no longer useful or expedient to sustain its organization, at the expense of the public peace and harmony of society.

Resolved, That under the existing circumstances of the Masonic Institution, we deem it a civil duty, which we have always regarded as paramount to all masonic obligations, to effect the entire extinction of that Institution, by voluntary and general relinquishment.

Resolved, That the Act of Incorporation of the Grand Lodge of Massachusetts having been surrendered,—an act of the Legislature having declared any unauthorized oath or obligation unlawful,—the meetings of most of the Lodges in the State having been suspended, and their charters suffered to expire by their own limitation, and Masons in different parts of the Commonwealth having generally long since ceased to act as such, we believe their views in regard to the Masonic Institution are in accordance with our own. And appealing to their candor and sober judgment to confirm the correctness of these opinions, we do respectfully, but earnestly, invite other Masons to make such expressions of their views as shall leave the community no occasion longer to doubt on the subject.

Wednesday of this week was the regular day for the annual commencement at Harvard College; but we presume there will be no public exercises this year. A large number of the members of the Senior Class had a meeting on Wednesday of last week, and voted to take no parts and not to receive their degrees.

It is not true as stated in an Irish paper, that Bishop England, of South Carolina, has been appointed a cardinal. He was proceeding from Paris to Rome, to lay before the holy See the result of his mission to Hayti.

An old lady named Cook, of Bedford county, Pa. was burnt to a cinder a few days ago—so that when an attempt was made to move the body, it dropped to pieces.

RIOTS.—Several persons, engaged in the plundering and burning of the Ursuline convent, at Charlestown, have been arrested, and developments have been made from day to day, rendering it probable that all the principal offenders would be detected.

Eighteen persons, charged with being concerned in the late disgraceful riots in Philadelphia have been bound over in the sum of 1000 dollars each, to the next court of quarter sessions.

CATHOLIC SETTLEMENT IN MAINE.—The whole of the land purchased by Bishop Fenwick, for the purpose of forming a Catholic settlement in the state of Maine, we understand, has been already taken up by settlers.

TEMPERANCE THEATRES.—Mr Barry, the lessee of the Tremont Theatre, in Boston, lately petitioned the city authorities for the license of the Tremont Theatre—and stated he had been persuaded to use his influence in the cause of Temperance by prohibiting the sale of ardent spirits within its walls: that he was desirous of doing the same, but that it would subject him to great pecuniary loss to carry it into effect—unless the sum usually paid for licenses was remitted. (This sum, we believe, is about $1,000 for a year. Last year it was 750 for ten months.) Mr. Barry also stated in his petition that the rent of the bars during the last season was $65 per week, but that on condition that no spirits were to be sold, he could obtain an offer of no more than $33 a week for the ensuing season—and that no such restriction was taken into consideration on his taking a lease of said Theatre. Mr. B. therefore petitioned that a license should be granted to him free of charge, on condition that ardent spirit should not be sold within the walls of the Theatre. It was ordered by the board of Aldermen that the license should be granted with the aforesaid conditions annexed, on paying the sum of $5—to commence on the 25th instant. The license for the Warren Theatre on the same condition.—*Boston Jour.*

Robert G. Davis, a youth born at the Sandwich Islands, and about 16 years of age—received the first medal and delivered the Valedictory address—at the recent examination of our public Schools.—*Boston Gazette.*

In the adjourning town of Durham, containing a population of something like 1200 inhabitants, not a death has occured since the commencement of the present year embracing a period of about eight months.—*Middletown (Conn.) Sentl.*

The grand project of uniting the Mississippi with the Althantic, by a rail road, has advanced further than we had supposed. Col. Long is examining the route, and recently passed from Memphis to Decatur with that view. The western papers say confidently that he represents the plan to be practicable, and speaks highly of its advantages. The points of termination spoken of are Memphis in Tennessee, on the Mississippi, and Charleston, (S. C.)—but the Georgians, we perceive, are putting in a claim for Savannah.—*Baltimore Amer.*

A penknife, containing eight hundred and seventy three blades, which obtained the gold medal, value fifty guineas at the late Exhibition of Irish Manufactures, in Dublin, was made by Mr. John Hiliard, a native of Athlone.

Escape of a Lion.—A few days ago when Howes' New York Menagerie was at the Chickopee Factory, Mass., one of the Lions escaped from his cage. The pavillion had been erected, and every thing was in readiness for the exhibition to commence. At this moment, when only the attendants were present, they were terrified at the sight of one of the lions among them. The bars of his cage had incautiously been left loose, and he had liberated himself. Without a moment's hesitation, the keeper, Mr. Whiting, approached him in a fearless and resolute manner, seized him in by the throat, and struck him violently with his whip and literally dragged him back into his cage.—*N. Y. Cour.*

Rail Road Map.—Mr. S. K. Minor has just published a handsome colored Map of the United States, with the particular object of delineating the routes of all the rail roads and canals, finished, constructed, or in contemplation, within the several states and territories of the Union. It is accompanied with a little explanatory work, which renders it a very useful map, as presenting at a glance a bird's eye view of the Internal Improvements of our country.—*N. Y. Com Adv.*

Three spurious half eagles were taken on Saturday last, at the counter of the Philadelphia City Bank, by the receiving teller.—*N. Y. Evening Star.*

Mr. Chambers has accepted the appointment of Chief Justice of the 2d Judicial District of Maryland, and resigned his seat in the U. S. Senate.

A man lately attempted to shoot himself, and so intent upon the deed, that, standing before a glass, he mistook the reflection for himself, and fired at it. He considered himself dead for some time.

A little boy, about 4 years of age, at Boston, got out of bed in his sleep, made his way out of the window to the shed, from which he fell, a distance of 30 feet, receiving little injury.

Extensive fire in New York.—On Friday morning, at half past 2 o'clock a fire broke out in New York, in the square bounded by Broadway, Howard, Mercer, and Grand streets, which consumed an amount of property estimated at between 60 and $70,000.

MARRIED—On the 8th inst. by the Rev. C. Stewart, Mr. JOHN STILFIELD, of Lexington, to Miss ELIZABETH E. ROLLINS of Fayette co.

On Tuesday evening, Sept. 9, by the Rev. John C. Young, of Danville, Maj. JOHN MCKINNEY, of Versailles, to Mrs. SUSAN H. SHANNON, of this city.

On the 2d inst. by the Rev. J. Ward, Mr. THOMAS H. HANLY, of Baton Rouge, La. to Miss JANE L. BAIN, of this city.

A few days since, by the Rev. A. Cameron, Rev. JAMES H. LOGAN, of Fayette county, to Miss MARY Venable, of Shelby county.

Died, on Saturday, 6th inst. at the Female Ecletic Institute, near Frankfort, of typhus fever, Miss MARY STONE, daughter of James Stone, Esq. of Spencer county, in her 21st year.

——In Frankfort on the 10th inst. Mr. WM. W. BACON, aged about 19 years.

——In Woodford county, on the 3d inst. Mrs. ELIZABETH PETERS, in the 94th year of her age, after four or five days illness.

Wanted

AT this Office, an apprentice to the printing business, about 15 or 16 years of age: one from the country would be preferred. Recommendations that the person has a good moral character will be required.

Lexington, Sept. 17, 1834.

Centre College.

THE commencement, of Centre College will take place on Thursday the 18th inst. The exercises begin at half past 10 o'clock A. M. in the Presbyterian Church in Danville.

The Semi-annual Examination opens on Monday the 15th, at 9 o'clock A. M. in the College Chapel and continues till Wednesday evening.

The friends of the Institution, and the public, are invited to attend.

By order of the Board.

L. MUNSELL, S. B. T. C. C.

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware.*

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

NEW BOOK.

FISHBACK'S ESSAYS, pp. 293; 12 mo.—J. Clarke & Co., Lexington, Ky. 1834—Price 75 Cts.—Neatly Bound.

JUST PUBLISHED, by Dr. JAMES FISHBACK, of Lexington, Ky. and for sale at the Book-stores of A. T. Skillman, on Main-street, and Dr. C. Wallace, on Cheapside, a volume consisting of sixteen Essays, and two Dialogues, on the following subjects:—On the Native Religious Powers and Susceptibilities of the Human Mind, showing that Religion, or the Knowledge of God, was a *natural* or a *coeval* endowment to Man's Primitive State, bestowed upon him by his Creator, that it was lost by the Fall, and has since been Communicated by the Revealed word of God—On the origin and use of language in Religion—Dr. Parkhurst, Johnson, Dwight, Brown and Webster, on the Origin of Language—The New Covenant—The Atonement—Trinity—Divinity and Humanity of Jesus Christ—Grace and Faith—Justification or the Remission of Sins—Paul and James reconciled—The New Birth; and the New Testament phrases 'born again'—"born of the Water and of the Spirit," &c.—The Religion-giving operation of God by his Word—The Holy Spirit; the Outpouring of the Spirit—The Seal and Confirmation of the Spirit—The Apostolic Office—Baptism, an Ordinance of Jesus Christ, intended to unite all True Believers in one Visible Fellowship in Christ, under the New Covenant—The Criticisms of Dr. Dwight, Professor Stuart and others on the Greek preposition *eis*, showing that it ought to be rendered *into* in Matthew xviii: 19, instead of *in*; and *into* the remission of sin, in Acts ii: 38 instead of *for* or *in order to* the Remission—Christian Experience—Prayer.

Lexington, Sept. 17, 1834. 10-tf

For Sale

A COGG WHEEL, 17 feet in diameter, and in good condition. A great bargain may be had, if immediate application is made to

BAIN & TOD.

Lexington, Sept. 3, 1834. 8-tf.

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,

Opposite the Library.

Lexington, July 16, 1834. 1-tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic;* and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

JAMES MARCH,

(Of the late firm of *Gaunt & March,*)

Chair Manufacturer;

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

Gig for Sale.

A SECOND-HAND GIG, in good condition and but little worn, for sale on moderate terms. Enquire of A. LOGAN.

Lexington, Sept. 3, 1834. 8-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.

Lexington, Sept. 17, 1834.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

COPPER, TIN, AND SHEET-IRON

MANUFACTORY.

☞ Sign of the GOLDEN COFFEE-POT. ☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHER, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

Tan Yard & Powder Mill,

FOR SALE OR LEASE.

I WILL sell, or lease for a term of years, at public auction on the third Tuesday in September next, being the 16th of the month, in the town of Mount Vernon, Rockcastle county, Ky., a TANYARD in said town, conveniently situated and in good repair.

There is not perhaps a better situation for a Tannery in this part of the country. The adjacent hills abound with chesnut oak, and black oak bark, near at hand. The place is well watered and healthy.

There was an act passed in the Legislature last session to McAdamize the road from Frankfort to Crab Orchard, and no doubt will soon extend through Mount Vernon (12 miles) to Bean's Station, in Virginia. The person who wishes to settle himself advantageously should not miss seeing this place.

ALSO—Will be disposed of in the above manner, about 75 acres of land, chiefly cleared and set in clover, with a new POWDER MILL erected on it. Any person wishing to follow the business, will find this as good a situation as the country affords. One third of the purchase money will be required in hand, the other two thirds in one and two years. The above property will be disposed of as above, unless disposed of privately, previous to the day of sale. JAMES McCALL.

Mount Vernon, August 1, 1834. 4-5w.

The Farmer's Chronicle, at Richmond, and the Olive Branch, at Danville, will please insert the above advertisement 3 times, and forward their accounts to the subscriber for payment. J. McC.

From the New York American.

The Hebrew Requiem.

"They made a funeral oration at the grave, after which they prayed, turning the face of the deceased towards Heaven, they said—'Go in peace.'"—[Hebrew Antiquities.]

Go thou in peace—we may not bid thee linger
Amid the sunlight and the gloom of earth,
Where ev'ry joy is touch'd by sorrow's finger,
And tears succeed the brightest hours of mirth;
Thine upward gaze is fixed upon that dwelling
Where sin and sorrow never more are known,
And seraph lips, the loud Hosanna swelling,
Have caught the music of celestial tone.

Go thou in peace—thy home on earth now leaving
In the lone chamber of the dead to dwell;
Thou hast no portion in the sorrow heaving
The hearts whose anguish tears but feebly tell—
A path of light and gladness is before thee,
The hope of Israel in fruition thine,
And thou wilt gaze upon the beams of glory
Around the throne of Israel's God that shine.

Go thou in peace--why are the loved ones weeping
Around the spot where now thy form is lain,
There is no cause for grief that thou art sleeping,
Free from each trial, and untouch'd by pain;
Thy path has been through many a scene of sorrow,
Thy weary form has needed this repose;
Calm be thy rest until the eternal morrow
Its light and glory on thy dwelling throws.

Go thou in peace—temptation cannot sever
The tie that now unites thee to thy God—
The voice of sin—of unbelief—can never
Enter the precincts of thy low abode:
We have thee here with mingled joy and sadness,
Our hearts are weak, our faith is low and dim,
Yet to the Lord we turn with chastened gladness,
And yield our friend—our brother up to HIM.

M. J. W.

Letter of Sir James M'Intosh.

On the Death of his Wife.

The following letter is copied from the Introduction of Sir James M'Intosh's "History of the Revolution in England," a work recently published in London. It was addressed to Dr. Parr in 1797.—As a monument of the worth and influence of an excellent woman, of his affection for her and respect for her memory, and as a declaration of the religious views of a distinguished and philosophical writer, at the period when, it appears, he was but just commencing to cherish the hopes of a christian. It is a highly interesting paper.

I use the first moment of composure to return my thanks to you for having thought of me in my affliction. It was impossible for you to know the bitterness of that affliction; for I, myself, scarce knew the greatness of my calamity till it had fallen upon me; nor did I know the acuteness of my own feelings till they had been subjected to this trial. Alas! it is only now that I feel the value of what I have lost. In this state of deep but quiet melancholy, which has succeeded to the first violent agitations of sorrow, my greatest pleasure is to look back with gratitude and pious affection on the memory of my beloved wife; and my chief consolation is the soothing remembrance of her virtues. Allow me in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth, and might have formed a connexion in which a short-lived passion would have been followed by repentance and disgust; but I found an intelligent companion, a tender friend, a prudent monitress; the most faithful of wives, and as dear a mother as ever children had the misfortune to lose. Had I married a woman who was easy or giddy enough to have been infected by my imprudence, or who had rudely and harshly attempted to correct it, I should, in either case, have been irretrievably ruined: a fortune in either case, would with my habits, have been only a shorter cut to destruction. But I met a woman, who by the tender management of my weakness gradually corrected the most pernicious of them, and rescued me from the dominion of a degrading and ruinous vice. She became prudent from affection; and, though of the most generous nature, she was taught economy and frugality by her love to me: During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me; she gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have useful and creditable to me; and she was perpetually at hand to admonish my heedlessness and imprudence. To her I owe that I am not a ruined outcast; to her whatever I am; to her whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentment,—for which I but too often gave just cause (would to God. that I could recall these moments!) she had no sullenness or acrimony: her feelings were warm and impetuous, but she was placable, tender and constant: she united the most attentive prudence with the most generous and guileless nature, with a spirit that disclaimed the shadow of meanness, and with the kindest and most honest heart. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together, and moulded our tempers to each other; when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I lost her, alas! (the choice of my youth and the partner of my misfortunes) at a moment when I had the prospect of her sharing my better days. This, my dear Sir, is a calamity which the prosperity of the world cannot repair. To expect that any thing on this side of the grave can make it up, would be a vain and delusive expectation. If I had lost the giddy and thoughtless companion of prosperity, the world could easily repair the loss; but I have lost the faithful and tender partner of my misfortune; and my only consolation is in that Being under whose severe but paternal chastisement I am cut down to the ground. The philosophy which I have learned only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity instead of consoling me under it. My wounded heart seeks another consolation, governed by these feelings, which have, in every age of the world, actuated the human mind, I seek relief and I find it in the soothing hope and the consolatory opinion, that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyments of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature, and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish; that there is a dwelling place prepared for the spirits of the just; and that the ways of God will yet be vindicated to man. The sentiments of religion which were implanted in my mind in my early youth, and which were revived, by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity. I shall not offendyour rational piety by saying that modes and opinions appear to me matter of secondary importance; but I can sincerely declare, that Christianity in its genuine purity and spirit, appears to me the most amiable and venerable of all the forms in which the homage of man has ever been offered to the Author of his being. These sentiments have served somewhat to tranquilize me since I have been in this place (which is at present solitary enough for the state of my spirits,) and will, I trust, soon enable me to resume my exertions in active life, which I owe to the hapless children of my dearest Catharine, and which I am fully sensible will be a truer performance of the sacred duty which I owe to her memory, than vain and barren lamentation. You will not wonder that I sometimes find a pleasing employment of my mind in thinking of those honors which are due to the memory of her whom I have lost. I have given direction for a marble tablet on which it is my wish to inscribe a humble testimonial of her virtues; but I am undecided in opinion whether the inscription shall be in Latin or in English. Will you, my dear sir, send me a sketch of a Latin inscription? It is a thing of great moment in the hour of my affliction, and I hope you will not refuse to aid me in this labor of love. If I fix on the English I shall send it to you for correction. The topics are so obvious that I need not suggest them: her faithful and tender discharge of the duties of a wife and a mother, my afflictions, the irreparable loss of her orphans; these are the topics with a solemn coloring of religion given to the whole. I cannot suppress my desire to expatiate on her worth, at greater length, than may, perhaps, be consistent with the severe simplicity of a classical inscription; yet my feelings are too sincere to relish any thing rhetorical or ostentations.

The Mother of a Missionary

Is an interesting woman. Is she not a happy woman also? True, she shall no more see the child of her love on earth. The sea, it may be, rolls between them, and their bones will be laid in different lands: but notwithstanding all this, is she not a happy woman? If she loves the Redeemer she must be so. For to him has she given her child; and in his presence they shall meet, when the "work of faith and labor of love" shall have been accomplished.

Christian Mothers, a word to you on this subject. We need more missionaries. The valleys of the East and West are full of dry bones. Burmah cries aloud—China lifts up her mighty voice. Africa will take no denial. Although the field is the world, yet wide as it is, *the field is ripe*. You have prayed for the heathen—"Lord send forth laborers," and now we call upon you to test the sincerity of your prayers. We call upon you in the name of Christ, and in the name of a world, to train up your children for the high honor of becoming ambassadors of the King of Zion at a foreign court.

Do your bosoms, Christian Mothers, tremble,—or do they kindle at the thought? Are you willing and desirious, in submission to the will of God, that the child which is even now smiling upon you, and upon which you cannot look without feeling a tide of love and hope gushing from your hearts, are you willing that that young immortal shall one day stand where the sainted Martyn stood, or become the meek help meet of some second Judson? Is this your desire? would it be to you an honor, and a happiness? and do you inquire "what can I do, thus to train up my child for Christ?" I answer,

I. You cannot convert the soul. Yet "the effectual fervent prayer of the righteous availeth much." You have all the promises and the multitude of souls converted through maternal instrumentality, for your encouragement. Your example may point the road to heaven. Your instruction may be constant. Your prayers may be fervent, and unceasing.

II. You can awaken the sympathies of a young heart, pourtraying the condition of the heathen world. This may prove the means of your children's conversion. It will display to them the condition of all who are without God in the world. And should the Holy Spirit change their hearts, this knowledge of heathenism, this sympathy in the condition of those who are born but to perish; and the consequent habit of contributing, which you will be careful to cherish in them, will be as seed sown in good ground. This knowledge, this sympathy and this habit, will exert a most important and happy influence.

III. You can communicate to your child your wish and hope under God, in reference to his future course, that you would feel honored and blessed of God if he should become a missionary. Such a declaration, when coupled with the simple story of the love of Christ, which is the foundation of your wish, and poured into a young soul, will, by the blessing of God, exert an influence which could scarcely be believed! The earliest and most deeply impressed recollections of such a soul would be a mother's sacrificing love to the cause of Christ, the prayer of that mother that he might become a missionary, and the love of the Saviour as a motive to self-devotedness to his church.

We forget not that all these means are but means. But we also remember, that among them is included humble prayer through a prevalent Mediator.

And now, Christian Mothers, we leave this subject with you. When you bend over the cradle of your beloved babes; when you gaze with a Mother's eye and with a Mother's heart upon those whom God has given you, and your souls swell with a parent's love, till they are full to overflowing;—Oh, then think of the perishing heathens! think of Jesus Christ; of all that he has done for you; and ask, "Am I ready to say thy will be done?" Am I willing that this young immortal shall become a Missionary to the benighted ones? Will you not pray that God would, if such be his holy will, confer upon your child this high honor? And will you not tell that child, when able to comprehend it, what you have thus done? Christian Mother! *that child may lead a multitude to Heaven!* And you, you will be helping to christianise a world. C.

Mother's Magazine.

New Temperance Measure.

The Poughkeepsie Telegraph relates that a few evenings since a person who is fond of a dram stepped up to the bar of a public house, and called for a glass of brandy and water. There were two or three persons in the room at the same time, one of whom, Mr. Sutton, a ventriloquist of high reputation, was engaged in reading newspapers at the table. The man took up the glass with an evident mark of satisfaction, and was in the act of putting it to his lip, when "bow wow wow" appeared to come from a whiffet dog as if in the act of biting at his leg. The man kicked and cried "get out" most lustily in the same moment, in doing which he sat down his glass and looked round for the dog. But no dog was to be seen, and this excited his surprise in an especial manner. However, he shortly concluded to "go ahead" and drink his dram, but in the act of a second time tipping it to his lips, "bow wow wow" barked the dog louder than before, and snarled as if in earnest. The man jumped aside, kicked again and hollowed "get out" evidently alarmed. He then looked about for the dog, but as none was to be seen, he set down his glass, declaring he would not drink under such circumstances, and walked out. Mr. Sutton ought to be allowed a pension by the Temperance Society.

A Valuable Citizen.—Among the enterprizing mechanics in this city, there are few or none, perhaps, more distinguished than Mr. James P. Allaire. We are informed, from a source on which we rely, that more than two thousand persons are dependant on him for their daily support. So extensive are his works, that at Howell, in New Jersey, he has connected with his establishment a school, which accommodates nearly one hundred scholars; the expense of which is paid by him. It is well known that Mr. Allaire is extensively engaged in the manufactnre of steam engines; and to his skill and enterprize are the public indebted for the hazardous undertaking of establishing a line of steamboats between this city and Charleston, S. C. Both the David Brown and Wm. Gibbons are the fruits of his labors. There are many companies and co-partnerships in the country that employ as many hands, but we very much doubt whether there is a single individual who steadily employs so many persons from year to year, as the gentleman above named.—*D. Adv.*

In addition to the above, we understand that Mr. A. is a man of strict temperance principles, and that in his large business he employs none who do not abstain totally, while on his premises, from the use of ardent spirits.

Pittsburg.—The following account of the progress, manufabtures, &c., of our western emporium, is extracted from a letter to the editor of the United States Gazette, written by a Philadelphian, on a tour to the West:

"Pittsburg is all life and bustle; and is perusing, in a steady yet rapid march, the brilliant light of her own wise counsels; which, without any adventitious aid, is leading her, with unerring certainty, to greatness, wealth and power. The city and its suburbs, Alleghenytown, Birmingham, &c., contains a population of more than thirty thousand. Its manufacturiug establishments of iron, steel, glass, cotton, woollens, salt, brass, white lead, flour, oil, leather, paper, edge tools, wood turning, steam apparatus, &c., employ (in the manufactories alone) two thousand one hundred and thirty hands. The steam enginer of Pittsburg, to the number of *ninety*, consume monthly one hundred and seventy-two thousand one hundred and fifty-two bushels of coal, or two millions, sizty-five thousand, three hundred and six bushels a year. These engines exert a power equal to that of two thousand five hundred and ninety-six horse!"

Children's Department.

The following is a hymn which was sung not long since at an Infant School exhibition in Liberia in Africa.

The Orphan.

My father and mother are dead,
No friend or relation I have;
And now the cold earth is their bed,
And daisies grow over their grave.

I cast my eyes into the tomb,
The sight made me bitterly cry;
I said, and is this the dark room
Where my father and mother must lie!

I cast my eyes around me again,
In hopes some protector to see;
Alas! but the search was in vain,
For none had compassion on me.

I cast my eyes up to the sky,
I groan'd, though I said not a word;
Yet God was not deaf to my cry,
The friend of the fatherless heard.

Oh yes—and he graciously smil'd,
And bid me on him to depend;—
He whispered—fear not, little child,
For I am thy father and friend.

Repentance.

"A man who is now a minister of the Gospel, gave me the following account. I tell it to you in order to show you what repentance is. "I had one of the kindest and best of fathers; and when I was a little white-headed boy about six years old, he used to carry me to school before him on his horse, to help me in my little plans, and always seemed trying to make me happy; and he never seemed so happy himself, as when making me happy. When I was six years old, he came home one day, very sick. My mother, too, was sick, and thus nobody but my two sisters could take care of my father. In a few days he was worse, very sick, and all the physicians in the region were called in to see him. The next Sabbath morning early, he was evidently much worse. As I went into his room he stretched out his hand to me and said, "My little boy, I am very sick. I wish you to take that paper on the stand, and run to Mr. C's. and get me the medicine written on that paper." I took the paper and went to the apothecary's shop, as I had often done before. It was about half a mile off; but when I got there, I found it shut, and as Mr. C. lived a quarter of a mile further off, I concluded not to go to find him. I then set out for home. On my way back I contrived what to say. I knew how wicked it was to tell a lie, but one sin always leads to another. On going in to my father, I saw that he was in great pain; and though pale and weak, I could see great drops of sweat standing on his forehead, forced out by the pain. O then I was sorry I had not gone and found the apothecary. At length he said to me, 'My son has got the medicine, I hope, for I am in great pain.' I hung my head and muttered, for my conscience smote me, 'No, sir, Mr. Carter says he has got none!' 'Has got none! Is this possible!' He then cast a keen eye upon me, and seeing my head hang, and probably suspecting my falsehood, said, in the mildest, kindest tone, '*My little boy will see his father in great pain for the want of that medicine!*' I went out of the room, and alone, and cried. I was soon called back. My brothers had come, and were standing.—all the children were standing round his bed, and he was committing my poor mother to their care, and giving them his last advice. I was the youngest, and when he laid his hand on my head and told me 'that in a few hours I should have no father; that he would in a day or two be buried up;—that I must now make God my father, love him, obey him, and always do right and *speak the truth* because the eye of God is always upon me'—it seemed as if I should sink; and when he laid his hand upon my head again and prayed for the blessing of God the Redeemer to rest upon me, 'soon to be a fatherless orphan,' I dared not look at him, I felt so guilty. Sobbing, I rushed from his bedside, and thought I wished I could die. They soon told me he could not speak. O how much would I have given to go in and tell him that I had told a lie, and ask him once more to lay his hand on my head and forgive me! I crept in once more and heard the minister pray for 'the dying man.' O how my heart ached. I snatched my hat and ran to the apothecary's house and got the medicine. I ran home with all my might, and ran in, and ran up to my father's bed-side to confess my sin, crying out, "O here father"—but I was hushed: and I then saw that he was pale, and that all in the room were weeping.—*My dear father was dead!* And the last thing I ever spoke to him was *to tell a lie!* I sobbed as if my heart would break; for his kindnesses, his tender looks, and my own sin, all rushed upon my own mind. And as I gazed upon his cold, pale face, and saw his eyes shut, and his lips closed, could I help thinking of his last words! 'My little boy will see his father suffer great pain for the want of that medicine;' I could not know but he died for the want of it.

"In a day or two he was put into the ground and buried up. There were several ministers at the funeral, and each spoke kindly to me, but could not comfort me. Alas! they knew not what a load of sorrow lay on my heart. They could not comfort me. My father was buried, and the children all scattered abroad, for my mother was too feeble to take care of them.

"It was twelve years after this, while in college, that I went alone to the grave of my father. It took me a good while to find it; but there it was, with its humble tomb-stone, and as I stood over it, I seemed to be back at his bed-side, to see his pale face, and hear his voice. Oh! the thought of that sin and wickedness cut me to the heart. It seemed as if worlds would not be too much to give, could I then only have called loud enough to have him hear me ask his forgiveness. But it was too late. He had been in the grave twelve years, and I must live and die, weeping over that ungrateful falsehood. May God forgive me."—*Rev. J. Todd's Lecture to Children.*

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March*. The courses are:

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDALL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
Lexington, August 6, 1834. 4-3m

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, JR. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

BOOKS.

A FEW copies SCOTT'S COMMENTARIES on the Old and New Testaments in 3 Vols. at $8. *ALSO*—HENRY, in 3 and 6 Vols. at $12. A. T. SKILLMAN.
June 17th, 1834

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.
Lexington, June 17, 1834.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

☞TRUSSES.☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexing on, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the *Grocery line*, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4. 1834. 47-tf

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 28, 1824.

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.--48-tf